



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

BURMAN MISSION.

The letter which follows was written by Mrs. WADE to Mrs. MARY DAVIS, widow of the late NOAH DAVIS. By her it has been kindly handed to us for publication. It will be seen that the spirit of Mrs. JUDSON rests upon her successors in Missionary toil. We have not often met a missionary document more important and affecting.—*Columbian Star*.

Rangoon February 30, 1830.

To Mrs. Davis—My very dear Sister,—Although I have never enjoyed the pleasures of a personal acquaintance with you, yet your name and your labors of love have long been familiar to me, so that your kind letter encourages me to address you, not as a stranger, but as a sister beloved, whose heart is not only deeply interested, but whose energies are also exerted, in the promotion of the same glorious object to which I have been called, in a more peculiar manner, to devote my life. The box which was so generously contributed, by your dear circle, reached us in safety, and was indeed a very acceptable offering; and Dr. Rolles' advice with regard to sending a part of the articles to the Tavoy station, was very proper, and just what we would have dictated. The presents for Mr. Wade and myself, were indeed very acceptable, not only because we were in want of such articles, but because they were an assurance that the cause of the poor Heathen to which we devote our *all*, is dear also to your hearts, and that we continue to share your fervent prayers. Before this reaches you, you will have heard from time to time, that having so much to do in the way of instructing female inquirers, I have been obliged to send away several of our dear pupils, and positively refuse to take new ones, so that for some time the school has been but small. There are, however, 8 interesting little girls still supported by the charities of our good friends in America, besides one fine little boy, who begs so hard to be permitted to stay, and weeps so bitterly, if we speak of sending him home to his mother, that we cannot find it in our hearts to do so. Two of the girls above mentioned are now with me at this place, one of them (Me Quay, who was baptized last year) I brought from Maulmein, and the other is a little girl who was given me when we first arrived in Rangoon, but was separated from us on account of the war. She has been quite so-

rious for some time, and, we think, begins to give evidence of true piety. We feel truly thankful for the very kind and generous offers of yourself and the good friends in Philadelphia, to supply the dear girls with such articles as they need. But the school being now so small, and having received so many things by brother Bennett, we shall not need any more at present. A small quantity of needles, and coarse thread, and writing paper, and ink powder, for each of the stations, will, however, be exceedingly acceptable every year, if you should have an opportunity to send. And I might add that a few knives and scissors, never come amiss here, where "the rust doth corrupt, and where thieves do break through and steal." And permit me to suggest that such articles should be put up so as to exclude the sea air. After having seen eight of our dear pupils, (together with two women who were learning to read with the girls) through persecution and daily reproach, following the footsteps of their crucified Lord and master, and some of them becoming bright ornaments to the little Church, and striving hard for that glorious prize which our dear little suffering Mee Shwayee has, no doubt, attained; you will not be surprised to hear me say, that I consider the education of Burman girls, and boys too, (if we can have them placed entirely under our care) a most interesting and important department of Missionary exertions. Oh, how I should delight to have forty or fifty such girls, as I might soon collect, either here or at Maulmein, and devote all my time to their instruction. But who would then attend to these poor ignorant women, who cannot read, and who begin to feel anxious about their immortal souls? And who would go about to the villages, where the poor uncivilized women are afraid to come near a white teacher, and never once in their lives heard that there is a Saviour who died to redeem them from hell? We came to this place a few days ago, on a visit, but find that our good brother Cuthaba so much needs help in instructing the little Church, and the inquirers, that we feel we cannot leave him at present. The female converts here beg me to stay, and not return to Maulmein; and several fine little girls are waiting and hoping that I shall open a school. Some of the dear Christians here, even under this despotic Government, are bold advocates for Christ, while others are more timid, and fear persecution. There is also a very interesting number of hopeful inquirers, and we feel that the many prayers which have

been offered up for Rangoon, are now beginning to descend, and that the set time to favor Zion is fully come; and we are looking upward to know our duty, and feel no unwillingness to leave all we love at Maulmein to spend the rest of our *wearisome pilgrimage* under this despotic Government, if that shall best please Him, whose holy will we begin to desire to follow rather than our own. The charity scholars, together with a few of the daughters of the Christians who attend as day scholars, are taught by Me A, who is one of the young disciples, and has finished her education with us. Mah Doke now, in my absence, helps keep all in good order, while sister Bennett provides for and superintends all. She would have united in writing this letter, but had not time before we left Maulmein. We both (and also the Brethren) think that the charities of our good friends had better be sent in money at present, and when we are able to increase the number of scholars, and want articles sent, we will avail ourselves of your kind offers, and write for the things which we need. And I hardly need say that our hearts were encouraged, and rejoiced too, by the arrival of brother and sister Bennett, but we regret that there were not others to accompany them. We are now here in *Burmah*, and see the fields "all white for harvest;" and we are willing and desirous to stay here, and trusting in Him whose grace is sufficient for us, we are willing to take up our cross, and go boldly forward, following the footsteps of Him who counted not his life dear unto himself for our sakes. And now all this vast country is before us, and is there none to come and help us? Where are all those young men in our dear country, to whom Christ is saying, "Go ye into all the world and preach the Gospel to every creature?" Do they not hear the distinct cry from *Burmah*? "Come over and help us." How shall we feel at that great day when we see thousands of these poor Idolaters sinking down into the regions of eternal despair, if they should look up and reproach us, saying, "you never came to tell us that there was a Saviour who could redeem us." O, where is that heaven-born "Charity" which inspired the breasts, not only of the Apostles and Martyrs, but also a noble band of those, who like "Xavier," and "Martyr," and "Brainerd," have renounced all for the cause of Him whose cross they were not ashamed to bear? O, cease not to pray for us, my dear sister, till that *celestial Spirit* shall again descend from his native skies.—Then shall we see Hindostan, and *Burmah*, and *China* too, casting away their Idols, and bowing low before that blessed Cross which alone presents eternal life and immortality to lost sinners. And this cross, my dear sister, upon which our adored Saviour bled and died, is also the foundation of all my comfort in this dark heathen land, and of all my hopes of heaven. For if I must stand and receive judgment for the sins of my most holy duties, down I should sink to eternal darkness and deep despair. Do not, therefore, for one day, forget to pray for your poor, unworthy friend and sister.

D. B. S. WADE.

TEMPERANCE.

From the N. Y. Evangelist.

WHY ARE THEY NOT CONVINCED?

At this interesting era, when so much has been said and done for the promotion of Temperance; when so much good has been accomplished by Temperance Societies, formed on the principle of total abstinence from ardent spirits, except as a medicine: and when such unanswerable proof has been repeatedly and publicly given, that entire abstinence is the sure and only infallible antidote for the wide spreading intemperance, which threatens to desolate our nation—it no doubt appears strange to the advocates of Temperance, that any who claim to be Christians or philanthropists, can engage in vending ardent spirits! In view of all the light, which they perceive now beams on this subject, they are ready to say of such:

Why are they not convinced, that they are doing wrong—are doing an immense injury to the temporal and eternal well-being of thousands, while they are employed in vending ardent spirit?

Perhaps some light may be thrown on this question, by the following

DIALOGUE.

Scene. The counting room of Mr. Rum Vender. Winter's Evening. Present, Messrs. Rum Vender, Gain Seeker, Love Rum, Wifful Will and Quick Passion.

Rum Vender. (Examining his book—speaking to himself.)—Here is Mr. Rum Toper—He owes me \$150. His character and health are ruined—his property is gone—his promise is a lie—his wife and children are almost without shelter, clothing, or bread—\$150 dollars, lost—lost.—[Enter Faithful Conscience and Right Reason.]

Faithful Conscience. Good evening, Mr. Rum Vender.—What loss was you bemoaning so bitterly? Tell me the sad tale.

R. V. Oh—I was only saying to myself, that Mr. Rum Toper owes me \$150, which are all lost.

F. C. Yea, worse than lost! I made him to-night, my last visit for this world! He is a ruined man—ruined for time and eternity! And you, by selling him ardent spirits, have been the guilty instrument of wasting his property, beggaring his family, destroying his health, and ruining his soul! He was once a man of some property, of fair promise, and of industrious habits. He learned to "take a little," at your store. The appetite for the deadly poison increased, as you often paid him in ardent spirits, for the little jobs which he did for you. Now he is a confirmed drunkard, a complete sot, a ruined man! Ere long you may look out of your window, and see him carried to the grave yard! I have just now left him, till Jehovah shall send me, as a messenger of wrath to him, in the prison of despair! The price of his ruined family, property, health, character, and soul is in your coffers! It witnesseth against you! It crieth to heaven for vengeance! You are a professor of the religion of Jesus, and I have

not given you up yet, but have come to warn you, that you may give up the traffic of ardent spirits, and free yourself from the ruin of souls! You know both the justness and kindness of my warning message; and I plainly tell you that you must now listen and obey, or at another day you must feel, through me, the terrible rebukes of your God! You have often at the communion table, met the worthy wife of Mr. Rum Toper, scarcely decent in her apparel—dejected and broken-hearted, (you know the cause!)—her husband was at home, made a stupid sot, by the liquor which you sold him, the previous Saturday night! Her children having no clothing to appear in the house of God, profane the Sabbath, grow up ignorant of God, and of moral duties, having no sense of the worth of a good character, or of the immortal soul! What instructions she has tried to give them, have been almost entirely lost through the influence of the father's character and conduct. Can you expect true peace of mind, a happy death, and a blissful eternity, while you continue this unholy traffic?

R. V. True—I have often felt that it was neither right or profitable to engage in vending ardent spirits. At times I have been almost persuaded to give it up.

Love Rum. Give it up? I am sorry to hear you say so. I think that it is very necessary to use a little spirit, especially when exposed to heat or cold, or to great fatigue. Many lives have been saved by ardent spirits. I am as great an enemy to intemperance as any one. It's a beastly sin. But these Temperance Societies are going too fast. If some abuse a good thing, that is no reason why others should not use it properly. I think ardent spirits necessary for me, and that I ought to take a little. Only let us use it moderately ourselves, and set the example, and persuade others to do the same, and great good will be done. I think that your comfort, and interest, and usefulness require you to continue the sale, only be careful not to sell spirits to those who you know would make a bad use of it. And talk to those who are intemperate, and when they see that you take a little yourself, and that you don't wish to deprive them of the same privilege, they will be far more willing to hear your instructions, than those of the Temperance Societies. Don't you think so, Mr. Gain Seeker?

G. S. Most certainly. Give up the trade? Why, Mr. Rum Vender it will ruin you! You must have a living, your family must be supported. And it would be taking bread out of your children's mouths to give up this trade. These Temperance Societies don't understand this matter. There's parson Temperance Advocate, a man of good judgment, and generally very correct in his opinions and reasonings, but he don't understand this subject, he has never examined it as the merchants have.—Why you may as well shut up your store, as to discontinue the sale of rum. You'll lose your customers! There's Mr. Hot Head, and his neighbors Double Tongue, and Make Mischievous, you know they are always in your store—they'll leave you very quick, and draw off a host with them, for you know that they have great influence with the whole tribe of the

Take-a-Little, who trade much at your store. They'll often come to trade several dollars, and want only a quart of spirits, and if you don't let them have it, they'll go where they can get it, and you will lose their trade. It will never do for you to give up this part of your traffic. Men will have rum—others will sell it if you don't, and you may as well have the profits as they. Besides, it is necessary for medical purposes, and ought to be kept so that it can be obtained, without delay, in case of bodily hurt or sickness. I think certainly you ought not to give up the trade. What do you say Mr. Willful Will.

W. W. Don't give up the ship is my advice. I don't like these sudden changes. I choose to form my own opinion, and then stick to it.—For my part, I don't like the proceedings of these Temperance Societies. They go too fast, and are injudicious. If a man don't choose to join them, they call him an enemy and opposer to Temperance, and say that he is on the drunkard's side. I am one of those who don't like to be drove up to things, if they be good. I think these societies have done some good; but I fear they have done much hurt to. Men of independent feelings won't be drove. Intemperance is a dreadful evil; but we must use prudent measures to suppress it. It can't be done in a day. I think we can do much more good to intemperate men, if we don't join Temperance Societies. They will regard us as their friends, and be more willing to hear what we say against intemperance.

Besides, I wish to see men reform in all things. I fear that while ministers and churches are saying and doing so much about temperance, they will neglect the duties of charity and religion. I fear very much that these temperance efforts will prevent revivals, and I have not heard of revivals so frequently since these temperance societies were got up, as I did before; and the churches are becoming divided—I think we had better keep along in the good old way. I've not joined the temperance societies yet, and don't think I shall very soon. Sometimes I have thought that I should have joined before now, if they had been more prudent, but I don't like to be drove.

I think Mr. Rum Vender, you had better keep strait along in your business; only be careful not to sell liquor to those who will make a bad use of it. But here is my friend Quick Passion, I presume he will speak on the subject.

Q. P. Speak! I can hardly speak or be silent; these cold-water folks make such abominable and foolish work, I can tell you that it's all nonsense, and priest-craft. Why an honest man can't even "take a little," but his ear is saluted by some cold-water man's reproof; or what is quite as bad, something that they have said or written, obtrudes itself upon his conscience, and he can have no real enjoyment of the "good creature." Why, this thing is outrageous; it's the most abusive and tyrannical thing ever got up in our free country. The priests have got some scheme hid under this work—they mean to get every body under their thumb, and "unite church and state," and what

not. These temperance societies will soon get the majority at this rate, and then they'll make laws for our land, and then farewell to our freedom! I think with Brother Wilful Will, it's not best to be drove. We live in a free country, and it becomes us to assert our rights. Next they'll take from us, tobacco, and tea, and coffee, and sugar, and cider, and what not. It's a most abominable infringement upon the rights of freedom! I have tried and tried to reason with these cold water men, till I was out of all manner of patience. I could not see that they had any reason in them. I thought they talked like fools. Why how insulting to human nature. They cry, danger, danger, "to every man that will not agree to total abstinence"—just as though I could'n't govern myself. If any of my family join the cold-water society, I guess they'll hear from—(*Wife of Mr. Rum Toper enters, very sad.*)

Wife of R. T. Mr. Rum Vender, my poor husband is gone!

R. V. What! Is he dead—what was the matter with him?

F. C. (Whispers.) Hypocritical question.

Wife of R. T. I shouldn't think you would ask for the cause. It is thought that the corpse cannot be kept long, and must be buried early to-morrow; so I have come this evening to procure something needed for the funeral.

R. V. Well—you must have them, (*gives her the articles called for, and she retires.*) Two dollars and fifty cents more—lost!

F. C. Another immortal soul lost—LOST FOREVER! How can you avoid the charge that you have, in a great measure, been the instrument of his guilt and ruin?

G. S. He would have got rum of some other merchant, if Mr. Rum Vender had refused to let him have it. These drunkards will have rum.

R. V. Undoubtedly. I am sorry for his widow and family.

(*To be Continued.*)

We had a serious conversation with a farmer the other day, who earnestly contended that ardent spirits was necessary, and that no man could get along without in the heat of summer. We extract from Goodell's address, a few remarks for the perusal of those who have imbibed the same opinion.

1. They are useless. Common sense teaches us that nothing should be used which is useless. Distilled spirits are useless as respects sustenance. They contain no nutriment. They impart no strength. They only enable a man to use up, with destructive rapidity, the strength he had in the first place. The cessation of strength they produce is deceptive. It is an unnatural excitement, which is followed by a corresponding depression. The man sinks as much below his natural strength, as the liquor had raised him above it. To remove this depression he drinks again. The second glass is needed to repair the ravages of the first, and the third to remove the depression occasioned by the second, and thus he goes on, excited and weakened by turns, till the excitement becomes madness, or the debility death.

Distilled spirits are not necessary, even in medicine. Although it may be true that medical science has been improved of late years, yet it is not true that it has been improved by distilled spirits. The amputation of an arm, though it saves life, is unnecessary and unwarrantable in cases where life might have been preserved at a less costly sacrifice. And the use of distilled spirits, even though it should sometimes save life, is unnecessary and unwarrantable, because life may be preserved by other means, and at a less costly sacrifice than the continued use of such an article.

2. They are poisonous. Some persons object to all this, that distilled spirits cannot be poisonous, because they are procured from articles of wholesome food. This is a groundless objection. It cannot be proved that alcohol exists either in molasses or grain. It is probably formed in the process of distillation, in which a new formation takes place. In such chemical formations the article produced frequently differs essentially from the agents employed in the formation. But suppose it were otherwise? Suppose that He who has numbered and determined our days has placed the elements of death within and around us—in the food we eat and the air we breathe—shall we, therefore, commit suicide? Shall we separate the poison from the nutriment, using only the poison, and throwing the nutriment away? Poisonous gas is as easily procured from the air we breathe, as poisonous alcohol from our food. What would you think of the practice of forming and selling poisonous gas for common use? Such a practice would not be so bad as that of manufacturing and selling distilled spirits. For, though the gas might poison, it would not demoralize.

3. They are inseparably connected with drunkenness. The whole evil was gradually introduced "by way of medicine," and the process is now repeated every day. The man who obtains relief by this medicine, generally repeats and repeats the dose until he is ruined. Yet many persons desire no further reform than that the poison should be used "only in medicine." That is, that it shall only be used in the way in which the mischief was first introduced! "Only" used in the way in which, to this hour, the mischief is most extensively spread, and most fatally perpetuated!

4. No distinction can be drawn between their moderate and immoderate use. Do you fear that your friend is in danger?—undertake to warn him of it, and he will probably wonder at your suspicions, and point you (with truth) to some moderate drinking citizen, in good repute for sobriety, who drinks nearly or quite as much as he. Between the most moderate drinker and the most beastly drunkard, there exists a gradation like that of the rounds in a ladder. Every round is occupied, and almost every occupant is descending. Where is the Rubicon that must not be passed?

5. No man can use them with safety. The strongest minds and the most iron constitutions have been overcome. And do you suppose that your mind and your body were framed in a different manner from those of other people, in order that you might be exempted from the effects of distilled spirits? No man would run

into the fire unless he imagined himself proof against fire. And no man would use distilled spirits unless he imagined himself proof against spirits. No sober man would consent to use distilled spirits on condition that he should experience the average amount of their common effects. Will you plead that distilled spirits do not destroy *all* who use them?—neither does the plague destroy *all* who are smitten with it; nor does the sword destroy *all* who rush into battle.

6. Their moderate use and drunkenness are only different degrees of the same thing. Does the drunkard need the larger dose to produce the effect?—this difference is in the body rather than in the mind. Does the drunkard enjoy less and suffer more than the moderate drinker?—this, too, is only the difference of their animal faculties. The moderate drinker has not yet ruined his constitution. With a keener relish for the vice, he enjoys a respite from the punishment. Is the drunkard (urged by his ungovernable appetite) plunged into degress of excess which the moderate drinker is able to avoid?—then he claims more compassion and deserves less censure than the moderate drinker, who, without the same impelling cause, seeks the same gratification, and refuses to exercise the self-command he possesses.

EXAGGERATED STATISTICS.

Does any one suspect the official returns to be exaggerated. Who should have done this? Is the merchant so fond of paying duties to government that he will represent his importations to be greater than they are? Or is the accounting officer likely to make returns to government of monies collected which he never did collect? or will he charge the government less than he paid out for debentures on exports?

Children sometimes have doubted whether any one could reckon up the number of barley-corns which would reach round the globe. And older children, whose minds have been weakened by moderate drinking, have sometimes doubted whether any one could reckon the amount of their moderate drinking.

If these statements are extravagant let the moderate drinker furnish a moderate calculation. Will he think it incredible that any man should drink a gill a day? If distilled spirits are necessary, as he pleads, it should seem incredible that any man should need less than a gill a day, and many need a quart.

And what is a gill a day? It is more than eleven gallons a year. Our twelve million inhabitants, at this rate, would consume more than one hundred and thirty-six millions of gallons a year, instead of fifty-four millions. Allow, if you please, that one half of our population, being very young, or being unfortunately deluded with the cold-water theory, have not learned the necessity of moderate drinking. Then the remaining six millions of our people, by drinking a gill a day, consume more than sixty-eight millions of gallons a year instead of fifty-four millions, our estimate. Admit, then, that that estimate is not extravagant. You must do this, or you show that your faith in rum has destroyed your faith in figures; you must accuse the multiplication table with "ex-

travagance," and expose your own ignorance to every sober boy of twelve years old.

ANNALS OF INTEMPERANCE.

Michael Kelly was executed in Montreal on the 1st inst.—His crime was the murder of Sergeant O'Neal in a passion while intoxicated. On the scaffold he addressed the multitude and begged them to be warned by his fate and beware of drunkenness. His well known good character, in his sober moments, excited universal sympathy for him.

On the same day another man named *Boyer* was brought to Montreal charged with the murder of his wife, while under the influence of intoxicating liquor, by beating and kicking her.

Henry Bradt, of Chelmsford, was found on Saturday 2d inst. in Merrimack river near Middlesex village, with his throat cut from ear to ear. He is supposed to have waded into the river in a state of partial derangement, brought on by dissipation, and then to have cut his throat.

England.—A London editor affirms that twenty-four million gallons of gin were consumed last year in England, "enough to form a river a yard deep, 20 yards wide and five miles in length."

Four hundred inhabitants of Northampton, Mass. have petitioned against the granting of licences to sell ardent spirits. This is the same town in which the "workies" are waking up to the importance of social libraries, lyceums, and an independent exercise of the elective franchise.—This "works" well.—*Gen. of Temp.*

Magnanimity of Lawyers.—We are credibly informed, that as a fruit of the Temperance Reformation in this county, the practice of the lawyers has decreased from one fourth to one third. And our most distinguished Lawyers are among our most efficient promoters of temperance. This we call true magnanimity.

Hudson (Ohio) Obs.

A Counterpart.—A distiller in this county, not long since, ordered his paper stopped, for the magnanimous reason that it had been the means of ruining his business. He cared not how many orphans he made, or how many premature graves were dug, if so be, he could make his thousand dollars a year.—*ib.*

THE BARREL OF RUM.—At a certain port not afar off, a coaster stopped to take in some freight. The Captain had agreed to take all the freight which had been left on the wharf. Among other things hoisted on board and lowered into the hold, was a barrel of rum. What is that, said the Captain. A barrel of rum, sir. I wont carry it said the Captain; out with it. So the barrel of rum was hoisted and rolled on shore. But you must take it, it was exclaimed, or take nothing. Well then said the Captain, I'll take nothing. But you agreed to—and up the barrel was again hoisted on to the deck. I wont take it, said the Captain. Off with it.—And back went the barrel of rum on to the shore. And there it was left all alone, while the rest of the freight secured a good passage. O the change of the times!!!—*Conn. Obs.*

ROMANISM.

Mr. Potts, a missionary, who commenced his labors in St. Charles, Missouri last April, says—"The Romanists have a *Masshouse*, a Nunnery, and three Schools. The Sabbath is awfully profaned by them. They pursue their secular business or amusements on the Sabbath without restraint, both before and after *Mass* and *Vespers*. I saw some of them one Sabbath morning building a log-cabin in a barn-yard while we were going to church, and have seen dozens of young men every Sabbath playing ball before their *Masshouse* door. On one occasion I went up to them and told them they were doing wrong, that God commanded them to keep the Sabbath holy, and taking a Bible from my pocket, showed them the commandment and read it over to them. There were at least twenty young men present, and not one of them could read the English version. Their Jesuitical teachers take no pains to have them instructed in English, and oppose their reading any thing written by Protestants. I told them I was grieved to see them sinning against God and in danger of hell, and requested that they would leave off playing on the Sabbath. They answered they did not know it was wrong to play provided they did not curse nor fight; that their Priest had never told them so, although he had often seen them playing, but that they would ask him about the commandment I had read to them, and whatever *he* said they would do. But they continue the same practice."

PROTESTANT CATECHISM.

Q. What is the seventeenth error of Popery? A. The doctrine of Indulgences. "I also affirm that the power of Indulgences was left by Christ to the church, and that the use of them is most wholesome to Christian people." "Our Lord Jesus Christ absolve thee; and I by his authority absolve thee from every bond of excommunication or interdict, as far as I have power, and thou standest in need. I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." "During this year of jubilee, we, mercifully in the Lord, grant and impart the most plenary and complete indulgence, remission and pardon of all their sins, to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have refreshed themselves with the holy communion." *Pope Pius' Creed. Form of Absolution. Bull of 1825.*

Q. What do the Papists mean by their Indulgences? A. Absolution from the obligation of punishment, by the satisfaction which is contained in the church treasury. Q. What is the Protestant's belief? A. Papal indulgences are the worst of cheats, abominably dishonorable to Christ, and injurious to Christians. There is no pardon of sin but by the mercy of God, through the blood of Christ. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." There is no such thing in scrip-

ture, that the merits of one saint should be able to make satisfaction for the sins of another. It is most dishonorable to Christ, who needeth not any merits of saints to be added to his satisfaction: for by one offering he hath perfected forever them that are sanctified. *ib.*

THE BIBLE AGAINST POPERY.

Nothing but the dissemination of religion, whose base-work is the Bible, will effect the change of mankind—then only will the shackles of the mind be broken, and error be dissipated. The mummeries, the deceptions, and the extravagancies of Popery, cannot exist in the broad sun-shine of intellectual freedom. It is a superstition conceived in darkness, nursed by craft, and matured by ignorance—not only the parent of the most monstrous deceptions, but the occasion of fraud and superstition. Its doctrines and rites are a tissue of error and folly—and consequently its professors and teachers will not allow it to receive any other exposition but such as is given *vis à vis* by an interested and bigoted priesthood. Thus, the mind is enslaved, and the moral, and physical degradation of the deluded votary necessarily follows.

God in his mercy, has suffered the Holy Volume to be taken from the jealous guardianship of monks and priests, and printed out in the vulgar tongue, for the universal benefit of all mankind. When we then see the stream flowing from the fountain of mercy for the benefit of all, confined to a few, and such men presuming to say, "So far shalt thou come, and no further," how can we suppress our indignation at this impious presumption? Ye that would seal up that precious Book of Life—ye that would deny to the poor the blessed gift of such instruction in their childhood, as may enable them to read it, how deep, how damning is your crime in the eye of Heaven? Think only that ye withhold that which Christ has given. To the poor he preached the Gospel. Who are the poor? All who in the sadness of their spirit, or the misery of their circumstances, hunger for the bread of life, and fainting in their weary pilgrimage, thirst for the waters of salvation.—*N. Y. Protestant.*

Not long since, two beloved ministers of the gospel entered our office, one of them most intimately acquainted with Popery as it exists in different parts of this continent, having resided during many years in the midst of benighted Papists. I asked him, how many Papists were there around the comparatively few Protestants to whom you preached? Several thousands. How many of them could read? *Not ten men.* How many copies of the scriptures had those multitudes? *Not one.* Those which I distributed for the——Bible Society were all taken by the Priest and burnt.—*ib.*

Look on Italy, Austria, Spain, Portugal, and the other Popish countries of Europe, where Popery reigns with resistless sway, and what is the state of things—the common people not allowed to read the Bible—a Civil and Religious tyranny bows their necks to the dust, and ig-

norance, and superstition, and misery, from age to age, is the sad inheritance. But turn your eyes to those countries where the shackles of Popery have been thrown off, and where the light of the Reformation shines, and the Bible is freely circulated and read;—how great is the contrast! The conclusion is inevitable. The Protestant religion embraces all the principles of civil and religious liberty. The Roman religion is nothing but despotism, and ought to be exposed.

ADVICE TO AGENTS IN THE WEST.

The following letter from a clergyman in Missouri, to the Secretary of the American Tract Society, merits the serious attention of every young man who is expecting to travel in the West.

BOONVILLE MI., Aug. 24, 1830.

Dear Sir—Your agent is now with us, sick of a fever. He suffers with patience and resignation, and there is much hope of his recovery. We rejoice that he was able to reach our humble dwelling, where, we trust, he will receive that attention and kindness which his situation demands. His sickness is probably the result of ardent and persevering efforts in the service of the Tract Society. A stranger in the country, he bestowed these efforts without the necessary attention to the peculiarity of our climate. He rode forty miles in one night, in the great American bottom, along the bluffs of Illinois. One of our most experienced physicians remarked to me, that if he had continued to ride two or three days longer, before he stopped at our house, his recovery would have been morally impossible. As others will be liable from mere want of experience to incur the same danger, I take this opportunity to send you a few thoughts concerning *Agents in the valley of the Mississippi*.

The resolutions of the Bible, Tract, Missionary, and Sabbath School Societies open to us a wide and interesting prospect. To prosecute these resolutions with success, will require a number of active agents. This highly responsible service of the church, will call into the valley of the West, some of the most devoted, self-denying and enterprising young men of the age. Their lives and service are of great value. Every exposure that endangers their loss, and every precaution that tends to their preservation should be known and well considered, for it effects more or less, not an individual only, but the whole body of the Christian community; and connects itself with the well being of precious souls. The hope of contributing in some small degree to this important object, induces me to write these lines. They are the result of what I have observed during a residence of about five years.

Almost the only danger to be dreaded is from billious attacks. They occur most frequently in the months of June, July, August and September. Riding in the middle of the day under a hot sun, is always injurious. Riding in the night along low, marshy grounds, is not less destructive. The marsh miasma inhaled under the fires of a hot sun during the day, and from the low grounds during the night, has originated many a fever, and swept

away many a victim. And yet in no country perhaps is the temptation stronger to encounter the heat of the sun and the dampness of the night. This temptation arises from a want of houses of entertainment in our wide prairies; and also from other extensive tracts, where the traveller finds no desirable accommodations. Sometimes he will reach the borders of a large prairie in the morning, and resolve to push his way through by day under a heat of not less than one hundred and twenty degrees of Fahrenheit, and perhaps more. At other times the prairie fly will compel him to ride all night, or sacrifice his horse. No class of persons will feel a stronger disposition to press forward, than those conscientious young men who derive their support from the treasures of charity, and who believe, not without reason, that they are laboring in the cause of God. They count not their lives dear. They are strangers in a strange land. They have no friend to advise them; no physician in whom they have confidence; and no place to be sick. Under such circumstances, a pain in the head and back, with slight chills, which ought to admonish them of danger, are not heeded. They have some remaining strength. They neglect the remedy, and travel on, until a fire is kindled which suddenly burns out the lamp of life. Such is the evil; or rather such is a very slight view of it.

In all ordinary cases, the remedy is simple. Agents should make up their minds to ride less during the hot months. It is easier to bend themselves a little to the climate, than to make the climate yield to them. When they ride, they should ride between four and ten in the morning and four and eight in the evening. They should be perfectly content to spend the middle of the day not far from a good spring, under the coolest shade, and in the freshest breeze they can find. They should subsist on a light diet. And when the eyes grow heavy and dull; when the head is pained; when the tongue is covered with a thick coat: when the pulse becomes small and wiry, and other symptoms come on, which any physician will describe to them, they should not delay. They should immediately take some anti-bilious pills; a box of which they should carry with them for that purpose. By using these, and similar precautions; by consulting the experience of those who have been longest in the country; and by ceasing to rely on the energies of a strong constitution, (which are no security against fever,) the worst evils may be prevented, and the most valuable lives saved for the service of the church.

Pungent Reply.—To a young infidel who scoffed at Christianity because of the misconduct of some professors, Dr. Mason said,—“Did you ever know an uproar to be made because an infidel went astray from the path of morality?” The infidel admitted that he had not. “Then,” said the Doctor, “don’t you see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power!”

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 30, 1830.

POPERY.

When the fruits of Popery are quoted to excite a just abhorrence of its blasphemies, superstitions and cruelties, we are met with a reproof for calling up its old offences, and told that it has reformed and is a better religion than it used to be. The religion remains such as it ever has been, but it is true that the world is growing more enlightened to its enormities. No thanks to the Pope, however, nor to his Church, that a reformation has gone abroad in the world round about them. Though it has thinned and reduced their ranks by the hardest, they still remain entrenched, and hostile to the light which has blessed and is blessing mankind. It is with a wretched pretext, therefore, that the Church of Rome expects or asks any grace from us for the glorious effects of that Reformation which it has fought and still fights against. That the lights of truth and intelligence set up in the countries wrested from her dominion have cast over a twilight illumination, even as far as she is, and that many of her practices which have ever flourished in "darkness rather than light" cannot bear it, is beyond question true. It is no less true that when those lights are lifted up there also, in their full and direct lustre, the blasphemies, idolatries and mummeries of that Church will shrink from the light and become extinct, unless some other "dark place" affords them shelter. Its practices are doubtless modified and reformed, as they must be of necessity, so fast as Catholics in spite of their priests become infected with the intelligence around them; but at the expense of the principles of their religion. In proportion as they become better men they are worse Catholics. Their most abominable errors are the inherent and cardinal canons of the Romish Church. That this is the truth, let the assertions to the contrary be what they may, is attested by the fact that they are in full practice in those countries where the Catholic Religion is esteemed the purest. That absolution is made in money for sins committed, indulgences sold for sins to be committed, and other enormities no less impious and awful, still in full repute, is the unanimous testimony of travellers who have taken notice of religion and morals in those countries. The subjoined extracts are to this effect. It argues nothing, therefore, for the character of the religion, that the world is becoming too enlightened for the blood and groans of its inquisition; for the inquisition is still claimed as a part of the system by which it has a right to chain the consciences of heretics. It argues nothing for its character, that the popular mind in some places is growing too intelligent to tolerate its thousand absurdities. But it argues something for those who are by ignorance or education its dupes, that they are becoming ashamed of them, that they would fain have its corruptions spoken of in a past tense, and are anxious to claim for them some reformation that they have never met. The errors of popery are radical—part and parcel of its substance; and to eradicate them is to destroy it.

SUPERSTITION OF THE ROMISH CHURCH.

The following extract is from an interesting work entitled "*Rome in the Nineteenth Century.*" The writer is describing a visit to the Cathedral of Florence.

Above that altar, the statue of God himself, the Eternal Father, was pointed out to me sitting behind some candlesticks! Inexpressibly shocked, I asked the lacquey if it was really meant for the Supreme Being. "Sicuro," he replied, no less astonished on his side, at the abhorrence I expressed at the sight of a statue which he had already assured me was "*bella assai!*" and, moreover, the work of Baccio Bandinelli.

It was some time before I recovered from my amazement, and it is not too strong an expression to say, horror. The image of God, fashioned by the hands of man, was to me the excess of profanation, and the sight of it was to my eyes what blasphemy would be to my ears. But the Italians seem to think representations of the Deity in painting and sculpture neither impious nor reprehensible, and not a whit more presumptuous or profane than those of the Madonna and the Redeemer; not considering that they lived and walked the earth in human form; but that "eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man to conceive" that Supreme Being who dwelleth in the Heavens eternal and alone.

The image of the "Eternal Father," indeed, is less common than any other in Italian churches, only I apprehend, because He is less the object of worship. The Virgin is beyond all comparison the most adored. Particular saints, in particular places, may indeed divide with her the general homage, but they enjoy at best only a local, and sometimes a transient popularity; a saint that is held in great esteem at one town being perhaps thought nothing of at another, and even when at the height of favor, occasionally falling into disgrace; whereas the worship of the Virgin is universal in all places, and by all people; not only, as I had fancied before I entered Italy, by females, who might think her, on account of her sex, their most appropriate and zealous intercessor, but equally by men, and by priests as well as laymen. After the Virgin, some of the principal saints seem to be the most worshipped, then our Saviour, and lastly God. Shocking as this may appear, it is too true. I am sure I do not exaggerate when I say, that throughout Italy, Spain, Portugal, and every country where the Catholic is the exclusive religion of the people, for one knee bent to God, thousands are bowed before the shrines of the Virgin and the saints. I know I shall be told by the advocates of that religion, that they are addressed only as mediators at the throne of the Most High; that the worship seemingly paid to these images, is offered to themselves; to their *entes* as saints and spirits alone. Such may very probably be the doctrine of the clergy, when on their guard, and more especially to Protestants; but hear the belief of the people whom they teach; with them it is in the image that all virtue and holiness resides; and if this were not the case, if an image of a saint or a Madonna were considered as nothing more than their visible representation, why should one be better than another? Why should distant pilgrimages be performed, and crowds flock to worship some one particular image, if it had no particular power or virtue? And why should there be any miracle working images at all?

RELIGIOUS AND SECULAR NEWS.

The Evangelist of New-York enumerates the following considerations among others, why a paper devoted wholly to religious news, is to be preferred to

a mixture of religious and secular. We quote them in corroboration of the sentiments often offered to our readers. They are those in view of which we long since laid the course from which, through a period of fourteen years, amid changes, inventions, and innovations without number, we have seen no reason to swerve.

1. We suppose a religious paper will be read on the Sabbath. No person expects to be called to account for reading a paper professedly religious on that holy day. But if a paper, purporting to be of a religious character, and at the same time embracing secular news, falls into the hands of children, domestics, and others, who are not governed by correct principles, how probable is it that their eyes will fasten on such reading as in no sense relates to things spiritual, and in no degree contributes to a proper observance of holy time. What religious parent would willingly put into the hands of a child, or of any unsanctified person a Bible or any religious book, bound up with the history of the Russian Campaign or the late French Revolution? This danger is avoided in a paper exclusively religious.

2d. In the course which we have adopted, we save much time and labor, which otherwise would be required in satisfying our own, and the consciences of our readers, in making apologies for occupying so much of their attention with political news, &c. &c.

3d. A religious paper, in distinction from others, is supposed by all, from its very title, to aim at the elevation of spirituality among Christians, and the dissemination of religion, pure and undefiled, among all men. But political and secular news, and mercantile and quack-medicine advertisements, &c., are most certainly wide departures from the mark.—Such things may, in some instances, extend the subscription list, and in other respects help replenish the pocket of the proprietor; but the selfishness of these motives cannot be concealed from discerning readers. True it is, indeed, that the issuing of a religious paper is an expensive and hazardous business; and every little income, whether effected by gratifying a secular taste, or by an advertising department, helps to lighten the burden; yet the question here meets us at the threshold,—Shall I make my paper just as religious as will best suit my pecuniary interest—following and feeling along after popular opinion—making this my great inquiry, how shall I increase my number of subscribers, and then, what can I publish without giving offence; or, shall I make my paper what it purports to be, a religious paper—a safe companion for the Sabbath; seeking primarily the sanctification of saints and the salvation of sinners—fearing not to publish any thing which tends to promote holiness on earth, although it may be far in advance of the tone of feeling of some of my readers?

4th. Advertisements, political and secular news, are by right the property of secular papers. These papers are issued from every central point of the United States; they are the convenient and necessary channels of communication required in every small section of country. These papers, if properly conducted, are

entitled to support. When religious papers are opened for the circulation of secular affairs they are therefore trespassing upon the rights of others.

5th. If a weekly religious paper undertakes to give a connected history of the passing events of the political world, it must necessarily be in a great measure anticipated by secular papers, enjoying as they do, superior advantages for giving an early circulation to intelligence of this kind. And besides, there are few readers of a religious paper, who do not also have the opportunity of reading one, and perhaps many secular papers, from which all needed information on these subjects may be derived.

CORRECTION.

Mr. Whiting.—One of your late papers contains an article headed "*The Life of Faith*," and purporting to be "a letter found in the study of the Rev. Mr. Bhleat, late of Doddingtonham," &c. I was glad to see so excellent an article in print in any form. It ought to be (and possibly is, though I think not,) one in the series of the Am. Tract Society. I wish however, to correct a wrong impression which its appearance in the *Intelligencer* may be calculated to make. The letter is not an English production, but is the excellent advice of pious John Elliot, of Roxbury, apostle to the Indians, addressed to his brother then of Guilford, Conn. A copy was shown to the writer of this notice, by one of the descendants of the Elliot family, who also gave me its history. This is not the first instance of its coming abroad with a wrong name for its author. J. M.

For the Religious Intelligencer.

SABBATH UNION.

The Executive Committee of the General Union for promoting the Observance of the Christian Sabbath, have learned with high satisfaction, that the General Assembly of the Presbyterian Church and the Reformed Dutch Church of North America, have recommended the *eleventh day of November 1830*, to be observed as a day of Fasting, Humiliation and Prayer, with reference to the profanation of the Christian Sabbath by many professors of religion, and by the thoughtless and irreligious throughout the land. The Committee recommend to all the officers and members of Auxiliaries, to unite on the day specified, in humbling themselves before God on account of their sins, and the sins of the Churches, and of the people, in view of the desecration of the Lord's day. And that they importunately pray that the General Union, and its Auxiliaries, may be guided in all their doings by divine wisdom, and that Christians of all denominations, and especially members of Sabbath Unions, may exhibit in their lives, employments, and conversation, a holy reverence of the Sabbath, that the judgments of an offended God may be averted from the churches, and from the nation.

By order of the Executive Committee,
LEWIS TAPPAN, Cor. Sec.

[Some general remarks communicated with the foregoing, will appear in our next.]

Rev. Mr. Hewit.—The friends of the American Temperance Society will be sorry to be informed that the Rev. Dr. Hewit, the triumphant advocate of their cause, has accepted an invitation to settle as pastor of the 2d Congregational church in Bridgeport, Conn. We understand, however, that an arrangement has been made by which Dr. H. is still at liberty to employ a certain portion of each year in the service of the A. T. Society. Three years of almost constant separation from the comforts of home, with the arduous labors of such an agency, and its joyful success, entitle him to long and grateful remembrance in the mind of the patriot, philanthropist, and Christian.—*N. Y. Evan.*

MR. BREWER'S JOURNAL.

(Continued from p. 317.)

Sunday, March 28, 1830.—One of the little girls came to bring a bunch of flowers as an expression of her gratitude. I thanked her for them, but reminded her that we should be better pleased with seeing her on another day. Sabbath school suspended to day in consequence of the ill health of the family. Indeed the labors of the ladies in preparing work for so many, and in taking charge of two schools, have been quite exhausting. Most of the smaller girls are altogether ignorant of the use of the needle, and we are not able as yet advantageously to employ the older as assistants. Another and stronger bull was issued against us by our Catholic neighbors.

March 29.—The doings of yesterday have deprived us of two Catholic pupils; the young apothecary before mentioned, the other, (likewise studying English,) a son of the Armenian Catholic. Another Maltese Catholic, sister of her who is already attending school, came however to beg admittance. Such a multitude of Greeks also presented themselves, that we gave notice that no others could be received until we had time to introduce some little discipline among those already attending. Of these there were more than fifty in school, besides several who have the promise of a place.

Some slight difficulty occurred between the Greek and Catholic girls, which I was happy to have it in my power to settle. One of the former charged the Maltese with being a *Frankissar*, and with eating meat in Lent. In reply, I said with a smile, that I too was a Frank; at which the Greek girls hung their heads. I added farther, that he who loves God, or, as they more usually express it, has the fear of God and loves his neighbor also, he is the true Christian. The older Greek girls felt chagrined at the conduct of their companions, and endeavored to hush up the subject, repenting my expressions one to the other with approbation. In this indirect way we may teach much important truth, long before we attempt formal religious instruction. Already our pupils begin with the usual confidence of children, to look up to their teachers, as to oracles. We shall by and by find a most important auxiliary in one so piously disposed as Antonio, to improve these opportunities of usefulness.

March 30.—Many new applications for admittance to the school. We consented to increase our number to sixty, where we are determined to stop for the

present. Others requested to have their names enrolled as first on the list, in case any vacancies should occur. Several Turks who were passing by, stopped to look at the school, and seemed, from the expression of their countenances, to go away not a little pleased. Even on them, this example, so unusual, of female schools, may not be lost at this time when their manners and institutions are undergoing such important changes. Several Greek priests spent a considerable part of the day in observing minutely the course of instruction.

March 31.—The family of our Catholic landlord made us a friendly visit, expressing much interest in us, and apologising for the bigotry of their neighbors in removing their children.

Abraham, the master of the Greek College, spent the evening with us. We had a long and most interesting conversation respecting his and our schools; the condition of the Greeks here, and the measures which should be taken to enlighten them. We were also not a little entertained with some further information which he gave us respecting the Catholics. It seems that ten or twelve of his pupils are of their communion, one of whom was taking lessons from me in English, but the late proclamations of the priests have caused him to leave the class. An European Catholic, from whom greater liberality might have been expected, called on Abraham and said, "You have Mr. Wolff teaching at your school." "No," he replied. "But you have a missionary." "And what of that? He comes to teach English." "He will also teach the Protestant religion." "If he should teach the Protestant religion," continued the master, "he will only teach what is in the Scriptures, which are the basis of all true Christian religion, whether Catholic, Greek, or Protestant."

It is more and more evident that this opposition on the part of the Catholics, strengthens our influence with the Greeks, and weakens the authority of the priests among the more enlightened members of their own communion. If the religion of the Church of Rome is sustained by ignorance, then the fears of those who would have me ejected from the school are not altogether groundless. Besides a select moral sentiment or a passage of Scripture which I occasionally give out as a theme, I also habitually enforce the importance of an universal diffusion of knowledge, and the duty of those who are themselves enlightened imparting gratuitous instruction to others. On one occasion I proposed that each one present, should make an effort to teach a certain number to read every year. In commenting upon this proposition, Abraham said to them that by thus doing, they would both benefit themselves and others, since by teaching, they could not fail to learn more perfectly. We spoke to him of his training the boys, and we the girls, for teachers, and remarked that soon we should have between us 400 pupils which multiplied by 50 would equal the whole population of Smyrna. By conversations and plans of this nature, we hope by degrees to secure some active co-operation in our exertions for promoting the education of the common people.

(To be Continued.)

BY HIS EXCELLENCY,
GIDEON TOMLINSON,
GOVERNOR OF THE STATE OF CONNECTICUT:

A PROCLAMATION.

THE continuance of our lives during another revolution of favorable seasons, the general prevalence of health, the rich and gratifying products of laborious and persevering industry, the diffusion of intellectual and moral light and improvement, the preservation of our civil and religious rights and privileges, in tranquillity and peace, and especially the continued offers of the unspeakable blessings and the enjoyment of the hallowed ministrations of the gospel dispensation, constitute renewed demonstrations of the Divine sovereignty, goodness and forbearance, and impress upon us, as citizens of a Christian community, the undeniable and delightful duty of publicly and devoutly manifesting gratitude and ascribing glory unto the God of our salvation:

I DO, THEREFORE, appoint THURSDAY, the twenty-fifth day of November next, to be observed as a day of public THANKSGIVING and PRAYER throughout this State, that the Ministers and People of every denomination, assembling in the places where they are accustomed to worship, may, with grateful hearts and united voices, recount the signal interpositions and undeserved mercies of divine love towards them and their Fathers, and praise and adore their Supreme and all bountiful Benefactor.

On that solemn festival, a faithful and lively recollection of our ingratitude and deviations from uprightness and purity should excite us, in penitence and fervency, to supplicate Heaven for the pardon of our sins, with the renewing and sanctifying influences of the Holy Spirit: and to implore, that, being turned unto the Lord by His grace, we may exhibit in our conversation and deportment, the proper evidences of repentance: enjoy the exalted consolations and happiness resulting from the indulgence of benevolent and holy affections, and the practice of strict justice, temperance, truth, and the endearing charities of life; and that through the perfect righteousness and atonement of the Saviour and Judge of the world, we may be allowed to participate in the blissful rewards and employments of the justified in glory.

While we behold with admiration the mighty operations of the Ruler of the Universe, in ordaining the destinies of nations, paralyzing the arm of oppression; narrowing the dominion of bigotry and intolerance; spreading the principles of representative government and ameliorating the condition of the human race, it will be incumbent on us to remember, with unfeigned expressions of thankfulness, the happy exemption of our beloved country from warlike commotion and bloodshed, and its constitutional security against the fearful evils of anarchy on the one hand and despotism on the other; and to pray fervently, that He will lead the President of the United States and all entrusted with authority, in the National and State Governments, to the upright, impartial, just and wise discharge of their several functions. Likewise to beseech the Author of all good that, looking with special favor on the interests of our State, He will bless its colleges and schools; render effectual moral and religious instruction; extend general health; prosper and reward richly husbandry, commerce, manufactures and every useful and honest pursuit; and inspire all the Magistrates and People of our land with ardent attachment and firm adherence to the Union.

Amidst the affectionate greetings and interchanges of kindness among relatives and friends and the festivities appropriate to the occasion, let excess and dissipation be steadily discountenanced, and love of our fellow men cherished and poured out in diffusive beneficence, and in earnest supplications to Jehovah, that the Gospel of Christ may be speedily sent and preached to all nations; the rod of oppressors brok-

en, liberty, law and order universally established; and all mankind brought to bow, in reverential homage and love to the God of Grace, and to obey His holy commandments.

Servile labor and vain recreation on said day are prohibited by law.

Given under my hand, at Fairfield, this thirteenth day of October, in the year of our Lord one thousand eight hundred and thirty, and in the fifty-fifth year of the Independence of the United States of America.

GIDEON TOMLINSON.

By his Excellency's command,
THOMAS DAY, Secretary.

EDUCATION.

Our columns are cheerfully lent to the following address to the public, of our countryman (and townsman,) Dr. Webster. We have taken the liberty to abridge that part which relates to the *American Dictionary*—its merits being now widely appreciated at home and abroad—and caring more at present, to call attention to the usefulness of his labors to primary education in our country. One or two testimonials to the excellence and fitness of the elementary books spoken of in the circular, are appended as worthy of consideration, inasmuch as they are publicly made, and by those who have professedly given them an examination. The labors of this worthy and excellent citizen devoted through a long life, perseveringly and industriously to imparting as well as acquiring a knowledge of our language will, we trust, prove a permanent blessing to his countrymen, and secure for him in turn their respect and esteem.

TO THE PUBLIC.

The time that has elapsed since the publication of the *American Dictionary* has been sufficient to enable competent judges to form their opinions of its merits, and to establish its character. It is with satisfaction I learn from every part of the United States, that the plan and execution of the work have received the approbation of literary gentlemen. It is used as a standard work, (at least as far as information has been obtained,) by the highest authorities—by both houses of Congress—by the heads of departments—by professors of the sciences—by professional men—and lay instructors. It is considered by the most learned men of this country as superseding Johnson; of course, Walker and other abridgements of Johnson, whose list of words, and whose definitions are found to be very imperfect, and much of whose orthography has been long antiquated, must be considered as obsolete books.

If this work is to be used by the learned and well educated classes of people in this country as a standard work, it seems to be important that elementary books for schools of all kinds should be in conformity with it in orthography and pronunciation. For this purpose I have published an *Elementary Spelling Book* and a *small dictionary* for the use of schools and young persons.

In these works I have two important objects in view, which I cannot but hope my fellow citizens will deem to be valuable improvements. One is, to reduce to uniformity the orthography of two or three thousand words which are differently written by different authors. Such differences of spelling are perplexing to our own citizens as well as to foreigners; and they are a reproach to the literature of the nation.

My second object is, to ascertain certain anomalous sounds of our letters, by attaching points to

them; in a manner similar to that used in the Hebrew language, and in the modern German and Danish languages. New characters cannot be introduced. Dr. Franklin and others have made the attempt, but without success. Nor is there any necessity for new characters to remedy most of the evils of our alphabet. Points attached permanently to the present letters will answer the purpose; and these can be used without offending the eye. This scheme presents the most important improvement that has ever been made at once in the English language.

The improvements in the mode of *dividing syllables*, which I introduced into my first elementary book, in 1783, have been universally well received and adopted, they have been copied into all subsequent elementary books in this country. The improvements now proposed are no less important—indeed, they are more important; as they serve to fix that which is now unsettled, and to render the learning of the language far more easy both for natives and foreigners.

My request is, that my fellow citizens will examine this scheme with due attention, that they may be able to judge of its value. It has already been extensively approved; and the general adoption of it would relieve the people from the perplexity and expenses of continual changes of school books for teaching the elements of reading and writing.

As numerous and unceasing efforts have been made for many years (and are still making) to supplant my elementary book, and by some persons who have trespassed on my rights; efforts which had they succeeded in time, would have reduced me to poverty and prevented the compilation of my dictionary—it is probable that similar efforts will be made to supplant my small dictionary, by compilations containing improvements borrowed from my books. Should any attempts of this kind be made to prevent me and my family from receiving the rewards earned by a life of severe labor, and painful research, the public are apprized that the genuine copy of my School Dictionary has been stereotyped by E. White, and published by White, Gallaher & White of New-York.

It is my desire that this notice may reach every part of the United States, and of the British colonies in America; and as it is not in my power to pay for such extensive publication, the editors of public prints will oblige me by inserting it in their papers gratuitously. My labors in favor of the language and literature of my country are drawing to a close; the results and my views I wish to have known to my fellow citizens, to whose decision on their merits I shall respectfully submit. N. WEBSTER.

At a meeting of literary gentlemen, convened on the evening of the annual commencement of Middlebury College, to consider the merits of Dr. Noah Webster's "Series of Books for Systematic Instruction in the English Language,"—

Hon. Wm. A. Griswold of Burlington was called to the chair; Rev. O. P. Hoyt, of Potsdam, N. Y. appointed Secretary.

The following resolution was introduced by the Rev. Thos. A. Merrill, of Middlebury, and seconded by Rev. Joshua Bates, D. D.

"Resolved, That we highly appreciate the labors of Dr. Webster, the American Lexicographer,—and that we recommend his Dictionaries and Spelling Book, to the favorable consideration of the community, with the hope of thereby promoting uniformity in Speaking and Writing our Language."

The above resolution was supported by the gentlemen who moved and seconded it, and also by Hon. Joel Doollittle, of Middlebury, A. C. Moore, Esq. of Plattsburgh, N. Y. Rev. O. P. Hoyt, of Potsdam, N. Y. and Theodore Spencer, Esq. of Auburn, N. Y. and passed unanimously.

WM. A. GRISWOLD, Chairman.

O. P. HOYT, Secretary.

The Subscribers, School Visitors of Hartford School Society, having examined most of the Spelling books in ordinary use in this vicinity, consider the *Elementary Spelling Book* of Dr. Webster, as entitled to the preference, and recommend its introduction into the several Schools of the Society.

Henry Grew, H. N. Brinsmade,
Gustavus F. Davis, Phineas Talcott,
Wm. M. Holland, Wm. Jas. Barry.

Hartford, Aug. 31, 1830.

BRITISH NOTICES OF THE AMERICAN DICTIONARY.

We are happy to announce the reprint of Dr. Webster's incomparable *English Dictionary*, by the able and indefatigable Mr. Barker, of Thetford. When it is as well known in Britain as it is in America, it will supercede every other book in the same department of letters. Indeed its excellence is obvious and indisputable. The attention of literary men should be invited to this work; and the public should encourage the undertaking, which is of so national a character, and so near an approximation to what has been long regarded as the grand desideratum in English literature. It abounds with etymological lore, Oriental and European. It contains definitions of technical and scientific terms, according to the present principles of art and science. In this important respect it is distinguished from Todd's Johnson, in which thousands of such terms are either not inserted, or are explained on exploded principles. It contains uniform systems of orthography and orthoepy, founded on the justest analogies. It has an *English Grammar* superior to any in use; and a *Dissertation on the Origin, History and connection of the Languages of Western Asia and of Europe*. The paper and types are good and the price reasonable.—*The Cambridge Independent Press, April 3, 1830.*

The veteran Webster's work is new in this country; but, as far as we can judge, it seems to justify the highly favorable character it has long maintained in North America; and our own view of it is corroborated by that of a learned friend and critic, who does not hesitate to say that it is the best and most useful Dictionary of the English language that he has ever seen.—*The Examiner, April 25, 1830.*

For the Religious Intelligencer.

THE TRACT CAUSE.

MUST THE WORK MOST HAPPILY BEGUN, BE NOW RELINQUISHED?

The followers of Christ, in laboring for Him, are bound to persevere, even amid gloom, and discouragement, and persecution and death. And shall it ever be written of Christians of our day, when God is blessing all their exertions: "They were prompt in beginning noble enterprises; but their zeal did not endure. Objects grand and attractive were eagerly commenced; but, with their novelty ceased the efforts for their promotion. One vigorous impulse was given at the onset—the work called doze—and deserted!"

Followers of Christ, if there is any danger that this shall justly be said of us, there is not a dollar of all our substance—not a nerve of our arm—not an emotion of our hearts, that must not immediately be put in requisition for that cause for which alone we live. There is great responsibility somewhere in reference to sustaining, as well as commencing, benevolent efforts; and it rests on every Christian. It rests upon him now—it rests upon himself—he cannot transfer it to others—it challenges now, his own

personal labors, and pecuniary contributions, and unceasing, wrestling prayers.

These remarks have a forcible application to the state of the existing efforts of the *American Tract Society in the Valley of the West*. Much of that wide field has been explored—the activity of Christians, where they exist, on the one hand; and the moral wants, on the other, of the multitudes inhabiting the New Settlements and living without the Gospel, are ascertained—there are but few families comparatively in which at least some one member cannot read—Tracts are very generally received with much thankfulness and joy—God is blessing them in the conversion of many souls—and yet it is the opinion of those laborers in this cause, who have been longest in the field, and have had the best opportunity to judge, that not more than one fourth part of the population West of the *Allegheny mountains* have been yet supplied with as much as one Tract to a family.

And the question now recurs, shall this work, in this stage of it, be relinquished, or suffered to decline? The hand of God is manifestly in it. Every thing conspires to animate the churches to carry it forward. Four new Agents have just entered the field, two of them, it is hoped, as permanent laborers; and the only obstacle that now presses upon the Society is the want of pecuniary means. These, for some months, have been unequal to the Society's expenses, and must be very much increased, and that speedily, or the labors of the Society be greatly abridged. We appeal to those, who can feel for the wants of Zion—who have a heart to pray, and to contribute and to labor for her advancement, and ask whether this Society shall fail of support, now when its prospects of usefulness are greater than ever before.

EFFECTS OF THE MONTHLY TRACT DISTRIBUTION.

The following extract of a letter from a Clergyman in Massachusetts, who has had the system of monthly distribution in operation since February last, demands the attention of every pastor and private Christian, who mourns over the low state of piety in the churches.

There are about forty families in this town who will not receive the Tracts, and three hundred who will and do. I have no doubt but in two thirds of the cases of refusals there are some members of the families who would be glad to receive them.

As to the known results it is certain that there have been wonderful changes in this community since last February; but how many of them are to be imputed to the Tract system I cannot say, as there have been many other wheels in constant and successful operation. I do not know but very much is to be attributed to the Tracts, in enlarging our congregation, and in hastening the revival of religion, which, through abounding grace, we now enjoy. I have no doubt but it will be seen in the great day, that their influence has been very great. I know of a number of persons who have come to the house of God in consequence; and I have just seen a young lady on a sick bed who spoke of the Tract "*Do you want a*

Friend?" with tears, saying it exactly met her case.

The effect of the system on the Distributors has been very good. No one has resigned his office or seemed weary of the business. On the contrary, they are greatly alive in the work. It has called their Christian character, feelings, and sympathies into the most vigorous action.

On the subject generally I will mention two or three hints.

1. The best and most judicious persons ought to be selected as Distributors. In every town there is a great variety of character, opinion, and feeling. All this character, feeling, and opinion, will be called out by the system, and that too in all its strength. It therefore needs Distributors of sound discretion: If two can go together so much the better. Put the very best men to the work.

2. I consider the system as invaluable to the church. If it did no good but to keep the church in motion that would abundantly pay for all. Our churches are dying from inaction. The only deficiency in this system is, that it does not employ half enough.—There is no describing the difference between a church in motion and the same church in inaction. In the one case it is the giant carrying off the gates of the city; in the other, it is the giant sitting down asleep. Every Church for its own sake ought to adopt the system of Monthly Distribution immediately.

3. The system is as important in the country as in the city. In every town there are out-skirts where the low floating part of the population live. They will not come to meeting—will not hear the Gospel. Tracts will reach them and nothing else will; and then it is of vast importance to stir up the public mind once a month, and keep it alive on the subject of religion. The results will be great. I do believe that within three years every church in this country, in which there is a breath of spiritual life, will be organized for the monthly distribution; and then will thousands and thousands of minds now rusting, be roused into action, and then will the whole nation have their attention steadily and wisely called to the subject of religion; and the effects, I have no doubt, will be seen, by the blessing of God, in great, continued, and powerful revivals of religion.

ECCLESIASTICAL RECORD.

On the 20th inst. the Rev. Jason Atwater was installed Pastor over the Congregational Church and Society, in Middlebury. Sermon by Rev. Mr. Boardman of this city.

On Wednesday, Oct. 6, Messrs. Baldwin and Dibble were ordained Missionaries to the Sandwich Islands, in the 2d Presbyterian Meeting House, Utica, N. Y. Sermon by Rev. Dr. Lansing.

At Freetown Corners, N. Y. 23d ult. Mr. Daniel B. Furrington was ordained to the work of the Gospel ministry.

The Rev. George F. Haskins, of Boston, has by a unanimous vote, been invited to become Rector of "Grace Church," Piedmont Place.

On the 14th inst. Mr. William R. S. Betts, of the Princeton Theological Seminary, was licensed by the Presbytery of Troy.

REVIVALS.

REVIVAL IN ROCHESTER.

We should be ungrateful to God, and might perhaps be justly charged with withholding from our readers, information calculated to excite a thrill of joy, and gladden the heart of every Christian, were we any longer to delay noticing in our paper, the existence of a very general and powerful work of grace in this village.

It is now four weeks since the Rev. Mr. Finney commenced his labors with us. At that time there was evidently more feeling and more of the spirit of prayer in all of the churches than had existed for some time previous, and some solitary cases of conversion to encourage the hopes and gladden the hearts of Christians. At first the labors of Mr. Finney were principally confined to the 3d Presbyterian church, rendered vacant by the removal of Rev. Mr. Parker to the city of New-York. They are still, on the Sabbath, confined to this church; but he has regularly delivered lectures in the other two Presbyterian churches, once a week, until the church of the 1st Society, the largest in the village, was so much injured by the immense concourse assembled in it a few evenings since, as to render the further occupation of it dangerous. He now lectures on Wednesday evenings in the 2d Church, and on Sunday and Tuesday evenings in the 3d. Meetings for prayer and inquiry are held on the other evenings of the week at some place in the village, and on some evenings, in each of the three Societies. The attendance is very numerous. On the Sabbath no place of worship is large enough to contain the multitude that assemble.

The power of God is displayed in the conviction and conversion of sinners. A large number of all ages and conditions have submitted to his will and are manifesting forth his praise. A very general seriousness pervades our societies, and the inquiry what shall we do to be saved, daily continues to be heard from awakened sinners. Such a revival, perhaps, was never experienced, where less disorder was witnessed, or less open opposition manifested. The most perfect harmony prevails between the different Presbyterian churches, and other denominations manifest the most friendly feelings. Indeed, Christians of different denominations are seen mingled together in the sanctuary on the Sabbath, and bowing at the same altar in the social prayer meeting. The word of God is addressed to the understanding, and the awakened sinner is pressed, as matter of present concern, and of infinite moment, to decide whether he will accept or reject the offers of pardon and reconciliation to God.

We are daily cheered by the presence of ministers and lay members from neighboring churches, by the deep interest which they manifest, and the assurance that we have an interest in their prayers.

The work has extended to the Rev. Mr. Benedict's society in Brighton, three miles east of this village; and in some of the churches in

the neighboring towns, an increased spirit of prayer among Christians is manifest, and sinners are awakened, and some few instances of conversion give assurance that God is ready to pour down his blessings when his children are prepared to receive them.—*Rochester Observer.*

Whitesborough.—We understand that there is a very interesting state of religious feeling in Whitesborough, especially in the west part of the town; that there have been a number of hopeful conversions within a few days, and appearances are such as indicate a powerful work of grace.—*West. Rec.*

Morrisville, N. Y.—Extract of a letter from a gentleman at Morrisville, Madison co., dated Oct. 6th, 1830:

"The revival which commenced some time in November last, in Morrisville, continues in gradual progress. This refreshing from the presence of the Lord has extended itself throughout the society; and its reviving showers are falling on the Baptist and Methodist, as well as on the Presbyterian denomination. Meetings for religious exercises, in different parts of the society, are usually solemn and well attended; especially the monthly concert. A better state of things probably has not existed since the commencement of the revival; a state of things more promising for a continual revival. The church, that is, those who consider themselves interested in, and members of the church, in good standing, are united in promoting the revival almost to a man. Many who were decidedly opposed to the revival, in its early existence, are now in the church, praying 'thy kingdom come.'"

"The number united with the church, in the several denominations, since the commencement of the revival, is about 90; about 60 with the Presbyterians."—*Id.*

SABBATH SCHOOL CONVERTS.

A letter to the Rev. S. S. Mallory, giving an account of the revival in Willington, Conn. states the following effects produced in the Sabbath Schools. Fifty-three joined the Baptist Church, and twenty-five the Congregational Church.

"This makes no less than seventy-eight Sabbath school scholars in this town that have made a profession of religion within eight months.

I was so much gratified with some of the circumstances attending the conversion of one of the Sabbath School girls, aged 9 years, that I wish here to relate them. Neither of her parents were Christians. Having been some time under serious concern of mind, she retired one morning, as was her usual practice, to some secret place for prayer. While there, she obtained an evidence that her sins were pardoned, and that the Saviour was her friend. The burden of sin was gone, and light and joy filled her mind. On returning to her mother she said, "Ma, you may take my dolls and burn them up, I don't want them any longer."—"Why, my daughter," replied her mother, "what play-things do you want I should get

for you now?" "O, not any; I had rather have a Bible, for I love *Jesus* now." "But do you not recollect, my dear, that a short time ago, when you was looking at the cut in one of your books which represented the Hindoo widow about to be burned alive with her dead husband, you said, if those were your parents you should jump into the fire and die with them?" "Yes, ma," said she, "I did say so; but I do not feel so now, for I love *Jesus* more than father and mother." This conversation had such an effect upon her mother, as to deepen very much the work of conviction in her heart, and before night she also was rejoicing in hope.—Her father experienced religion in a few weeks, and all three were baptised at the same time.

Our Sabbath School now contains 130 youth and children. It was continued through the last winter. When I first proposed that measure, nearly all the teachers and friends thought that it was impracticable. It was therefore referred to the children, who unanimously voted to attend, if their teachers would. The sight of the whole school rising up from the impulse of their own feelings to vote for it, had such an influence upon the teachers, that they very cheerfully engaged to go on with their classes. So the experiment was made, and it succeeded even beyond our expectations. You can imagine, sir, more easily than I can describe, our present feelings, what wonders of grace were wrought in the school during the winter. We observe the Sabbath School concert on the second Monday in the month. In conducting these meetings, I have received much assistance from the Sabbath School Treasury. The Lord has done great things for us, whereof we are glad. To his name be all the praise.

Yours respectfully,

SAMUEL S. MALLERY."

REMARKABLE INCIDENT.

A gentleman in one of the villages at the West where there is now a powerful revival of religion, in a letter to his friend in this city, relates the following remarkable and interesting anecdote:

One of the female pillars of the church remained at home to enable her son-in-law and daughter to attend an inquiry meeting. They returned deeply anxious, and a short time after the son gave up and submitted to God. For this object the mother had been bowed down in prayer for two days, and I doubt not she had power with God, and perceived his views were very clear, and they literally praised God for a season together. She then went to communicate the joyful tidings to a neighbor, returned again, was preparing dinner, sat down by his side, and said, "How anxious I have been that you should give up your rebellion against God and pray for your children." She seemed filled with the fulness of God, her voice faltered, and putting her hand on her forehead, said, "My head, my head," and her released spirit winged its flight to where *Jesus* holds his court, with the intelligence, "This my son was dead and is alive again—he was lost and is found." The incident reminds me most forcibly of old Simeon exclaiming, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

GREAT SUNDAY SCHOOL ENTERPRISE AT THE WEST.

A Sunday S. missionary, dating Ravenna, Ohio, Sept. 13, 1830, writes to his friend in New-York as follows:

"The cause advances, though it is done by 'main strength.' At present, the public mind is biased by infidelity. The A. S. S. U. will have to throw the whole of their energy into the effort they are about to make, or infidelity will triumph. But we wish to see the Rev. Dr. Rice's 'Rail road' begun, and we will help it on. But at least 7000 youth of piety and zeal MUST COME FROM THE EAST to foster the schools. Let them no longer sit down envying us poor missionaries the privilege of going to the destitute. Providence now opens a door for thousands who are not missionaries, in the proper sense; any one of whom may support themselves by teaching school, and do immense good in that way besides laboring in S. schools. Let them come, and go far beyond us, into the woods and prairies, and no longer envy us.

Respectfully yours,

* * * * *

OBITUARY.

DIED—At Canaan, N. Y. Dea. Henry Warner, aged 38 years. In his death, says a correspondent, the church has lost an active officer, the community a Christian magistrate, the numerous relatives a beloved friend, his wife a dear companion, and his little son an affectionate father. With all these ties to earth, he was willing to go and be with Christ.

"Precious in the sight of the Lord, is the death of his Saints"—the text from which the Rev. Mr. Dwight of Richmond, preached a sermon at the funeral.

In New-Haven, Conn., Col. Wm. Lyon, C. A. S. in the 83d year of his age. Col. Lyon has long been considered by a very extensive literary acquaintance, as probably the greatest Antiquarian, and most thoroughly versed Historian in the United States. His powers of mind were early developed, being well prepared for Yale College at the early age of 9 years, and having devoted the last 20 or 30 years entirely to intense reading, and always favored with a most tenacious and retentive memory, which was apparently not at all impaired even to the last by his advanced age, are circumstances which afforded him advantages for the acquisition of knowledge, which are by Divine Providence granted to a very few. Many periodicals of his day have been anonymously favored by his pen. It is however greatly to be regretted, that he could never be persuaded to publish a volume of ancient or modern history, especially as he has for the last half century, been the oracle of so many that have been published. He has always sustained an irreproachable character, and will long be remembered by an affectionate family and large circle of friends with peculiar love and esteem.—*Com.*

At Woodbridge, on the 15th inst. Samuel Lyman Clark, aged 17, son of Eliza Clark.

In Bransford, Mr. Isaac Rodgers, aged 81.

At Salem Bridge, on the 14th inst. Mrs. Sarah B. Terrel, aged 29, wife of Mr. Horatio Terrel; on the 18th, their son, George Buckingham, aged 1 year and 8 months.

In Milford, Mrs. Sally Franklin, aged 26, wife of Mr. Joseph Franklin.

POETRY.

The following stanzas are from one of the poems of *Richard Baxter*, the venerated author of the "Saint's Rest."

My soul, go boldly forth,
Forsake this sinful earth;
What hath it been to thee
But pain and sorrow?
And thinkest thou 'twill be
Better to-morrow?

Look up towards heaven, and see
How vast those regions be,
Where blessed spirits dwell,
How pure and lightful!
But earth is near to hell,
How dark and frightful!

God is essential love;
And all the saints above
Are like unto him made,
Each in his measure.
Love is their life and trade,
Their constant pleasure.

What joy must there needs be,
Where all God's glory see!
Feeling God's vital love,
Which still is burning:
And flaming God-ward move,
Full love returning.

Lord Jesus, take my spirit:
I trust thy love and merit;
Take home this wand'ring sheep,
For thou hast sought it;
This soul in safety keep,
For thou hast bought it.

THE PHILOSOPHER.

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the principles of Christianity, he found reason to change his opinion. When the celebrated Dr. Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied and well understand—but you should not talk of Christianity, for you have not studied it. I have and am certain you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what in fact they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so, after a fair examination of the proofs of Christianity. On the name of Hume, being mentioned to him, "No Sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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CHURCH MUSIC.

Messrs. Durrie & Peck of this city have just published a second improved edition of the "MUSICAL CABINET; a Collection of Sacred Music, with a concise Introduction to Psalmody"—by Mr. Alling Brown.

We could safely commend this collection of church music to the attention of choirs and schools solely on the credit of Mr. Brown's reputation; but we know from examination that it is an improved edition. "It is cheaper in the first place, altho' better executed and containing additions; and that is a cardinal improvement." "Most of the old standard tunes have been inserted, together with many new and interesting pieces, some of which have never before been published in this country. The tunes will be found to embrace nearly every variety of metre in use; and the particular metre tunes are marked to correspond with the classification of the Episcopal hymn book. A choice variety of Anthems and set pieces, has also been added, which it is hoped will be found interesting and useful."

The rudiments are compiled with unusual simplicity and precision—two points of the utmost importance to both pupils and teachers. Any improvement that will help to relieve a subject so simple and easy in itself, from the unnecessary mystery with which it is usually lumbered, we regard as a great accession. The work is adopted by the choirs of two Congregational, the Episcopal and Baptist churches in this city. With these remarks, it is submitted to the attention of the public, in the hope that it may prove a useful auxiliary in the worship of God.

Price per dozen, \$7.

The following contributions to the Treasury of the New-Haven Female Greek Association, have been received since our last report.

From a Lady by Mrs. Whitney	\$5 00
" Ladies in New-Preston, by do.	6 66
" the Stillson benevolent Soc. }	
of Greenwich, by Mrs. S. Fitch }	31 00
	\$42 66

L. A. DAGGETT, Treasurer.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 28, 1830.

Jas. K. Sheldon, Rev. Joseph Harvey, Rev. M. Gillet, Rev. Elisha Yale, C. Pearl, I. Lloyd, Horace H. Hall, Samuel Wood, Matthias Day, Elijah Loveland, Hiram R. Howe, R. N. Whittlesey, Jedediah Barstow, G. W. Welton.